

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

No. 38.

Saturday, December 29, 1821.

Vol. 1.

No. XVII. TO THE SOCIETY OF FRIENDS. On Internal Light.

With Amicus, the writer of these Letters cordially rejoices in the signs of the times. He hails "the spirit of free enquiry" which prevails and the increasing "light" every where diffusing itself as the harbinger of the "downfall of many gross errors and greivous impositions which have long disgraced the profession of the gospel of Christ." He confidently anticipates the period when all opposition to the Bible, to the Trinity, to divinely appointed Ordinances, to the Sabbath, to the Ministry of reconciliation, to the use of the Means of Grace, to Bible and Missionary societies, to the instruction of the Young in Sabbath Schools, and to the Conversion of the Heathen shall cease forever; and all the manifold errors arising from undue dependence on *internal light*, to the degradation of the *Scriptures* shall no more delude mankind.

"What rule hath God given to direct us in religion—the *Scriptures* or *internal light*?" is the question now to be discussed. That there is such a thing as *internal light*, and also a "communication between God and his rational creation thro the Holy Spirit," has never been denied by us, nor can be denied by any Christian. This is not a doctrine in dispute. And therefore, the whole of your last communication is *nothing to the point*, is lost labour, has nothing more to do with an answer to "Paul's Addresses on the subject of Internal Light," than a dissertation upon Chemistry! The question in dispute between your small Society and the Christian world, is simply this: "Has God given to every man an *internal light* which is a *safer Guide, Rule and Standard* in religion, than the *Holy Scriptures*?"

That the question may be fairly understood, it may be premised, 1st. You agree with us that *there ought to be some Rule, some supreme, infallible standard of religious truth.* 2 That *God has given such an infallible rule and standard.* 3. That this standard is *clearly designated in the scriptures.* (All his quotations in his last Essay from Prophets, Evangelists and Apostles, imply Amicus' willingness that the Bible should decide what this standard is.) Therefore, 4 The true question is whether the Bible makes *itself* the standard, or gives that honor to *internal light.* Lest the discussion should lead us into too wide a field, I would observe further; the question is not 1 Whether there be any *internal moral light* in man. This we admit, but deny that *equal light*, or *light sufficient* for salvation is given to all mankind. 2. Nor is the question, Whether the *Spirit* sometimes acts as an *internal Guide.* This we admit; but deny that He is given to all the world, or that every man has a *sufficiency* of the *Spirit* to be saved. 3. Nor whether the *Spirit* is of any use in the interpretation of the Bible. We admit the *Spirit* is of great use in revealing mysteries, in *applying the word with power*, to our hearts: in short, we hold that the influences of the *Spirit* are essential to an *experimental, saving knowledge* of the scriptures. Nor 4. Whether the *Spirit* is an *unerring Guide* to all whom He undertakes to lead. But whether we have the *Spirit* is the question; whether we can *know* that we have the *Spirit*, or follow the *Spirit* except by the scriptures. Nor 5. Whether the Bible is a *good book*, the best book in the world. This you admit, and when it suits you, say many fine things in its praise. But 6. the question is whether what one of your best writers asserts is true; to wit, "respecting the particular duty of individuals, every one has in his own breast a *nearer and more certain rule or guide of conscience than the Scriptures.*" Phipps on Man, page 138. The above quotation is a clear and correct statement of your views upon this subject. Having thus cleared the way of extraneous matter, I now proceed to show, that the *Bible*, and not some *independent inward light*, is the Rule and Test of truth.

1. Amicus tacitly admits the fact. Reader, to what does he appeal for the decision of this question? Does he direct you to *internal light*, or to the *Scriptures*? Manifestly to the latter. Why did he not appeal to his own or your *internal light*? Because he does not know enough of yours, nor you of his *internal light*.

Nothing so vague and ill understood can ever be a common standard. If there be a "nearer and more certain rule of conscience than the scriptures,"—why does he appeal to scripture?—why overlook a "near and certain" for a remote and doubtful rule? Let him answer it.

2. The *Scriptures* never direct us to follow *internal light* as our highest rule and standard. Let the reader review the texts quoted by Amicus, and ask, do they prove any thing more than this, that *God enlightens some men with his Holy Spirit*? A truth never denied by any Christian. Not a single text directs us to follow any *internal light* as our highest rule of faith and practice. Nor can such a text be quoted from the Bible. We acknowledge that in the days of *Extraordinary Inspiration*, Prophets and Apostles received immediate messages from heaven on subjects not contained in previous scripture. But since extraordinary inspiration has ceased; since God has given us his "whole counsel," and the canon of scripture is closed, such revelations are no longer to be expected, believed or obeyed. Amicus cannot quote a text from prophets, evangelists or apostles in which *common Christians*, or men in general are ordered to follow any other rule than the *written word*.

3. Your doctrine would nullify the *Scriptures*. If God has given to all mankind a guide independent of the *Scriptures*, one which is a "more near and certain guide," why all this additional expence of Inspiration and Miracles to establish and confirm a rule of which we have no need? If we have in all our hearts a *better rule* than *Scripture*, wherein are we benefitted by a preached and written gospel? Wherein are we more highly favored than the heathen nations? If God has given to man a *superior* all sufficient light in his own breast, where was the need of a *written revelation* at all? Thus you "make the word of God of none effect by your traditions."

4. The *Scriptures* were written for the very purpose that they might be our rule. Luke, addressing Theophilus, says in the opening of his gospel, "I write unto thee that thou mayest know the certainty of the things wherein thou hast been instructed." Luke i. 14. Paul concludes his Epistle to the Galatians, "as many as walk according to this *Rule*, peace be on them and the Israel of God." John, near the close of his Gospel, says "These things were written that ye might believe that Jesus is the Christ," &c. John xx. 31. And in his first Epistle, "These things have I written unto you that believe on the Son of God, that ye may know that ye have eternal life." 1 John v. 13. see also II. Peter 1. 15. The great object in giving the *Scriptures* is here stated, to wit, to be the *Rule* and firm foundation of his people's faith. The Apostles were no Quakers, or instead of giving Christians a *written rule*, they would have directed them to their *internal light*.

5. We are commanded by the Prophet to try all doctrine and all light by the Law & Testimony. Isa. viii. 19. 20. (This argument was hinted at in the Ch. Rep. No. 7, but for a reason assigned in a subsequent "Apology," I shall feel at liberty to consider it and every other argument in that number more at large. Through some unaccountable mistake, instead of a correct copy, the writer sent to press some rough Preparatory Notes.) "And when they shall say unto you, seek unto them that have familiar Spirits and unto wizards that peep and that mutter; should not a people seek unto their God? To the Law and to the Testimony; if they (these spiritual guides) speak not according to this word, it is because there is no light in them." Here every word is full of meaning. There were persons in those days who pretended some *internal unwritten light* by which they could give more information respecting things unseen than the oracles of God. To follow such light is here condemned as idolatry; and the people are commanded to seek light from God. How? By resorting to the Law and Testimony. By these all spirits and doctrines must be tried; and should any teacher contradict the written law, his "light" was false, was darkness. This text clearly proves the *Scriptures* to be the Supreme Standard, Judge and Rule of truth. By this Rule, we of other denominations try your Preachers and your Books, and as you contradict the Law and

Testimony, we conclude, whatever you profess "there is no light" in you.

6 Inquirers after salvation were never directed to look for guidance to *internal light*, but to the *written word*. Should a sinner come to you asking "what shall I do to be saved,"—instead of telling him "Repent and be baptized," you would direct him to *internal light*; instead of telling him to "believe the record God hath given of his Son," you would tell him to "follow the openings in his heart." Not so our Lord and his Apostles. When one asked him "Master, what shall I do to inherit eternal life?" He said unto him, *What is written in the law? How readest thou?* Luke x. 26. And there cannot be an instance produced where an inquiring sinner was answered by a reference to the *light within*. This would have been a direct means of making him a prey to the delusions of a depraved and deceitful heart.

Here I rest. These are but the advance guard of a host of arguments in reserve. These however will be sufficient to defeat any force which you can bring. The more this subject is examined, the more clearly it will appear, that the doctrine of "every man having in his own bosom a nearer and more certain rule and guide of conscience than the *Scriptures*," is a "cunningly devised fable," not of wicked men,—for I verily believe your Founders were more deluded than deluding,—but of him who is the "father of lies," and who, in contending with Christ, (Mat. iv.) and his conflicts with saints (Eph. vi.) dreads a bove all things the "sword of the Spirit, which is the word of God." PAUL.

Anecdote of the Rev. George Herbert.

Attending the private music meeting at Salisbury, he one day saw a poor man, with a poorer horse, who had fallen under his load. They were both in distress, and needed present help; which Mr. Herbert perceiving, put off his canonical coat, and helped the poor man to unload, and after to load his horse. The man blessed him for it; and he blessed the poor man. Like the good Samaritan, he gave him money to refresh both himself and his horse; and told him that if he loved himself, he should be merciful to his beast. Coming to his musical friends at Salisbury, they began to wonder that he came into company so soiled and discomposed. When he told them the occasion, one of the company said that he had disparaged himself by so dirty an employ. He replied, that the thoughts of what he had done would prove music to him at midnight: and that the omission of it would have upbraided, and made discord in his conscience whenever he should pass by that place; for if I be bound to pray for all that be in distress, I am sure I am bound, so far as it is in my power to practise what I pray for. And though I do not wish for the like occasion every day; yet let me tell you I would not willingly pass one day of my life without comforting a sad soul, or showing mercy. And I praise God for this occasion. And now let us tune our instruments.

New England Enterprize.—In the year 1783, a party from New England made an establishment at Marietta, (Ohio,) being the first settlement of white persons in the state. The state now contains about 532,000 inhabitants. A most astonishing increase in 33 years.

Scarcely a night passes, either in New York or Philadelphia, but some atrocious act of assault or robbery is committed.

SPEECH delivered at the Fifth Anniversary of the American Bible Society, held May 10th, 1821, by Mr. JOHN GARSON, of New-York, of the Society of Friends, in seconding the motion for the acceptance of the Annual Report.

IN seconding the motion for the acceptance and printing of the Report, I would gladly excuse myself from occupying a single minute of the time of the meeting, conscious as I am of its importance, and of the very superior qualifications of others to illustrate, by eloquence and argument, the important theme which has brought us together. But, on this anniversary occasion, who that consents to take the smallest part in its duties, can avoid at least to offer his congratulations to his fellow members of the Bible Society, on such evidences of success in this dignified cause as the Report so abundantly presents? If this success consisted only in having awakened the minds of a few individuals, in one of the obscure alleys of this city, to a just sense of their moral and spiritual condition; or if it were no other than having cheered, by the consolations of Divine truth, the inhabitants of a single hamlet beyond the mountains, who would not regard, in the final balancing of his earthly accounts, such an item of credit as an ample offset against the few hours, or the few dollars, which this service has cost him? I may appeal to the experience of numbers in this assembly, whether there can be, in the whole circle of human sensations, an emotion more pure and exalted than that which results from having been instrumental, under Divine Providence, in infusing the joys of religious hope, and in turning the streams of christian consolation into minds desolate of this enjoyment? Such is the reward of all those, of whatever denomination, who, clothed with the spirit of the Gospel, carry its invaluable precepts into the cottages of the mourner; or pour them out at the bed-side of the afflicted; or press them, with successful effort, upon the attention of those who are careless of their interest in the life to come. This, I am persuaded, is the great end and aim of Bible associations. Your labors are in perfect accordance with those of every christian minister, of every pious parent, of every philanthropic citizen. Your object is to send, throughout the world, the message of salvation to mankind—to place in the hands of human beings the written evidences of that grace and love which are alone competent to their redemption. You wish not only to call the attention of the ignorant to the proofs of that marvellous dispensation which was ushered into the world with the songs of angels; but you wish to convince them, by the contents of the sacred volume, of the obligations they are under to lead a life of holiness and virtue. You desire to prove to them, from the volume of this book, that in the splendor of the city, as well as in the wilderness of nature, the heart of man is the temple of the living God; and you hope, that, when the attention is once awakened to this sublime and all important truth, the minds of men will be more open to the reception of the benign precepts of the Author of our salvation.

You cannot, it is true, along with the printed word, convey that grace and unction which will reveal its treasures to the heart, and implant its doctrines in the lives and conduct of those who receive it; but you justly believe, that if men will but read this volume, they can hardly fail to be impressed with the sacredness of its subjects. If, as mere matter of history, they peruse its contents, they will hardly fail to perceive that its character is peculiar, and its claims upon them more solemn than those of any other book. As biography merely, they will find the lives of its holy men and women not only more interesting and more edifying than those of profane history, but exhibiting such proofs of the Divine government and of the solemnity of the Divine law, as will naturally awaken some serious reflection, some compunctuous visitings, some virtuous resolves. Do not your reports, your correspondence, your various documents, abound with instances of the most happy and consoling effects of the gifts you have bestowed? I shall not forget an instance which fell under my own notice. While visiting a hospital in the south of France, I was informed that in another quarter of the house were two Americans. One of them I found to be a seaman from the port of New-York. To converse with a fellow countryman and citizen appeared to animate him in the midst of his sufferings: and on my inquiring whether he had a Bible, his countenance bespoke the grateful sensations of his heart, as he pointed to the book on the shelf beside him. This book I found was a present from one of the Bible Societies of this city. As a constant memento of the kindness and sympathy of his countrymen, it was a source of pleasure—but in the hour of affliction, it had doubtless yielded him consolation of a higher nature.

It is, I conceive, no more the business of Bible Societies to inquire in what manner the simple distribution of this printed book can advance the interests of religion and the happiness of man, than it is for the hus-

bandman to refuse to sow his seed, unless he can be told by what means the root shall descend into the earth, and the plant spring up and produce its blossoms and its fruit. He knows that the sun and rain are of celestial origin. He knows that "it is God that giveth the increase." He knows that if he plant not, neither shall he gather fruit. Is it not enough for us to know that the sacred volume contains the only authentic record of the immediate government of the Almighty over a people chosen for the display of his sacred attributes!—the only authentic record of the prophets and prophecies which foretold the advent of the Son of God;—the only authentic record of the nativity, life, and crucifixion of the blessed Redeemer;—the only authentic record of the precepts he delivered to his followers—precepts comprising, independently of their Divine authority, the purest and most sublime system of ethics which the world has ever beheld;—the only authentic record of the lives and deeds of his immediate Apostles, and of their invaluable writings? Can any believing christian refuse then, to sanction the diffusion of this important book? Can he refuse to countenance any well directed effort to place it in the possession of all who can read, nay, of all who can listen and understand? Can he, for a moment, hesitate to use his own endeavours to take it, in the simple form in which it was left by the inspired penmen, and cast it abundantly on the waters, and confidently submit its eventual operation to the spirit of truth and providence of God? I am well aware that there are many professing christians, and among them some of the most zealous of their respective sects, who do refuse to unite with other professors in the great objects of Bible Associations. But the few considerations I have just adverted to, have ever, in my estimation, appeared to furnish satisfactory and sufficient reasons for the union of all christians, as far as practicable, in this noble and exalted charity. To withhold the Bible from those that cannot procure it, or to hesitate in offering it to those who are careless of its reception, merely because we cannot accompany it with that grace which can alone reveal its doctrines to the heart—what is this but to distrust that Providence which sends its rain upon the just and the unjust—whose wind bloweth where it listeth—whose Spirit meets with the transgressor in the ways that he knows not of? When the mind has become once awakened to a just sense of its spiritual interests, can there be any habitual practice more likely to fan the sacred fire, than the diligent perusal of the Holy Scriptures? Among what people, it has repeatedly been asked, do we find the most universal proofs of moral and intellectual greatness? In what countries, on what favored spot, either in the old or the new world, is good faith between man and man—domestic felicity—is the decent observance of the Sabbath—are all the endearing charities of life most conspicuous and flourishing? Is it not precisely in those countries where the Bible is a family book? Contemplating, therefore, the intrinsic excellence of that spirit which planned the establishment of Bible Societies—of that devotion to the cause of order, truth, and righteousness, which, I verily believe, is the principle which sustains and animates them, we may surely deem it a subject of just congratulation, that we live in an age when such a spirit pervades and is pervading the christian world.

But there is another feature in Bible Institutions which has ever appeared to me of a most important character: I mean the union which they produce between Christians of all denominations. Here the sectarian, of whatever rank, consents to lay down—not the peculiarities of his faith and doctrine—not his convictions of the truth—not his attachment to the principles and the testimonies of his sect;—but he consents to lay down that coldness and formality, that repulsive distrust and jealousy which render him a stranger to those among whom he dwells, which blind him to the merits of his neighbours, and which tend to congeal some of the finer sympathies of his nature.

True religion is a social principle; its offices and its duties lead to the exercise of the benevolent and active virtues. But the more I see of the world, the more am I persuaded that the greatest obstacle in the way of truth and righteousness is the pride and selfishness of the human heart. Those potent enemies of our happiness assault us under every possible shape, assuming but too often and too successfully the guise of virtue. To guard against the deceptions and prejudices to which we are thus exposed—prejudices which education too often rivets upon us, requires all the energies of reason, and every incentive to benevolent feeling which Providence has placed in our way. It has pleased the Almighty, in his inscrutable wisdom, to permit the christian world to be divided into numerous sects, distinguished by contrariety of doctrine and opposing principles of belief; yet all referring to the example and instructions of a meek and crucified Redeemer as the author of their faith. For what purpose these wonderful and awful divisions have been permitted, on a subject involving not only the present but eternal interests of mankind, it would be presumptuous in us to at-

tempt to decide. But may we not infer, without arrogance, that as these dissensions have their foundations in the fallibility of our judgments and the frailties of our nature, it is within the designs of the universal and bountiful Parent, that they should hold out to us a perpetual and solemn injunction to the exercise of CHARITY and LOVE? This injunction is indeed abundantly enforced in almost every page of the Evangelical history. However adverse and discordant the dogmas of sectaries, all must agree that this alone is the temper of the Christian—that without the clothing of *Charity & Love*, the badge of true discipleship is absolutely wanting. What is there, then, what can there be more likely to dispose the hearts of christians to the embrace of this sacred and characteristic feeling, than a union of all sects in a cause in which all have a common interest—the extension of the kingdom of our Lord and Master—the one Christ—the one only Shepherd of his flock and family? On this broad but safe ground we may all meet and join strength to strength. In this communion of mind and heart—in this exercise of christian sympathy—do we not perceive the film of prejudice to be removed from our eyes, and the contracted sentiments of an exclusive interest expand into the soul-enlivening affections of christian Charity and Love. Were it possible to infuse this spirit into the hearts of all that profess the name of Christ—Could the millions of Christendom gather together in one vast assembly, and feel the circulation of this cementing influence, how consoling would be its effects upon weeping humanity—banishing the very elements of discord, and converting the bloody arena of guilty passions into the garden of the Lord, abundant in the fruits of knowledge, peace and joy! But although these happy effects can never be produced upon such a scale of magnificence, will not every enlightened friend of religion and humanity rejoice in the union of those institutions, which, knowing no motive but the Catholic spirit of the Gospel, tends continually to break down the party walls of dissension, and to bring mankind to an approximation to this glorious issue? Such is the ardour of my hopes, and such my confident belief in the spirit and tendency of Bible Institutions.

JOURNEY OF REV. J. CAMPBELL,

Among the Red Caffres, of South Africa.

The first nation which we visited, was the Red Caffres. I had heard that they were exceedingly barbarous, and given to plunder. On approaching their chief town, many of the inhabitants were in the fields. Our travelling houses astonished them. They had never seen nor perhaps heard of a waggon, or any thing drawn by animals. The Chiefs and Captains, and almost all the people, painted red, rushed out of the town and the fields, and apparently full of wrath; but they received us kindly, marched back at the head of our waggons, and directed us to halt in the middle of the town. They had two Kings or Governors. I had a meeting with them and the principal people; when I stated the object of my journey, and the willingness with which I believed you would send them instructors. The younger King is about forty, the Elder about sixty. The young King, whose name is Mahauraleway, said they had much need of the Word of God, for they had enemies on all sides of them: they would like to have teachers sent them. That was the mind of the Elder King also, and of the Chief Captains; and the whole body formally consented to it: and if you could behold the misery of those wretched people, you could not but send them the word of God which alone can make them happy.

At Mashow—

The next nation was the Mashows; the king of which, as I stated, I had seen at Laitakoo. I was delighted to see the town, for I found its population greater than any African Town which I had seen. It contains 12,000 inhabitants. Now, where 12,000 people can live together, there must be a considerable degree of civilization. I had various conversations with Coshee, and with his uncle Lonally. I had a general meeting with the Captains, several of whom spoke. At last a venerable old man, I suppose eighty years of age, rose up,

Every eye was fixed upon him: he was evidently the Ahithophel of that nation; and the counsel which he gave was—it would be well for them to have such men as I proposed among them, wherefore he thought they ought to accept my proposal. Instantly, the whole assembly gave their concurrence, and they treated us with no small kindness.

Visits to other towns—

I returned by the same way; and, from Lattakoo, I visited, in a western direction, a number of towns: every one of them would be glad to receive Teachers. There is a general impression on the minds of the people, that great benefits would result from the instruction of White Men. They had never seen white men; but you would be astonished to find with what celerity intelligence travels among them.

Instance of the power of Divine Grace.

I will mention one of the greatest acts of Christian Friendship, that ever fell under my notice. Africaner, of whom you have often heard, was the man of whom I was most afraid when in that country before, in consequence of the multitude of plunders in which he was engaged. There was a Griqua Captain at the head of a different tribe, between whom and Africaner there were frequent battles. Both of these are now converted to the Christian Faith. Africaner, as an act of kindness to brother Moffat, when it was found that it would not be suitable for Mr. and Mrs. Moffat to go to reside near him, travelled with his people, a journey of six days across Africa, to convey Mr. Moffat's books and furniture to Lattakoo. Formerly, he had gone as far to attack Berend. On this occasion, Africaner and Berend met together in my tent, and united in singing praises to the God of Peace—together bowing their knees at the Throne of Grace! and when I recollected the enmity that had formerly existed between them, compared with what I then saw, tears of joy then flowed from my eyes. Oh, my friends, after the conversion of Africaner and Berend, let a man be as wicked as he may, despair not of his conversion, for the grace of God is infinite.

Arrival of four Lutheran Missionaries from Basle.

Four Missionaries, who have been educated in the Seminary at Basle, are come over to England, in order, after perfecting their knowledge of English, and learning the National System of Education, to proceed to the West-African and Indian Missions of the London Missionary Society.

These young men entered the Seminary at Basle, in October 1818, and were admitted to Lutheran Ordination, on the 5th of August, in the Cathedral of Stutgard, in the presence of the Royal Family of Wurtemberg and of a congregation of more than 4000 persons.

The interest which the king of Wurtemberg takes in the missionary cause, is feelingly depicted in a letter from Mr. Blumhardt to Dr. Steinkopff, dated in August, of which the following is an extract:

"During my stay in Stutgard, it pleased the Lord so to ordain it, that, without any endeavor on my part, I was called no less than four times to the royal palace. The king did this entirely at the suggestion of his own mind; and I passed in conversation with him one of the happiest hours of my life. He enquired, in so condescending a manner, into the state of the Missionary Society, that all embarrassment on my side, instantly vanished. He attentively listened to my recital of its history and operations. The chief points of his majesty's inquiries referred to the rise of our Missionary Seminary, the christian principles therein inculcated, our plan of education, the number of

students, and the conduct of the young Wurtembergers admitted to it. He then declared, with evident emotion, that he was convinced that this was a work of God, and that it ought to be powerfully supported, assuring me, at the same time, in the most explicit manner that he would embrace every opportunity of evincing his heartfelt concern for the success of this work of the Lord.

In an official Letter, signed by the reverend Monarch himself, he commissioned me to assure our committee of his sincere interest in the society's progress, and that he would omit no occasion of testifying his good will towards it."

It may be easily conceived from this statement, with what pleasure his majesty would witness the solemn dedication of three of his subjects, in the Cathedral church of his kingdom, to the service of Christ among the Heathen.

London Ev. Mag.

SANDWICH ISLANDS MISSION.

Since our last number was issued, we have received a letter from Mr. Bingham, dated Woahoo, Jan. 31, 1821. It was hastily written, and sent by way of Calcutta, in a vessel which touched but a few hours. The intelligence from the mission is thus brought down to two months and ten days later than we had heard before.

This letter mentions the distressing fact, that the church had felt itself obliged to adopt the last measure with Dr. Holmes; and to cut him off from its communion, on the charges of *walking disorderly, slander and railing, and covetousness*. Mr. Bingham states, "that Mr. Thurston and himself were then preparing what they hoped would be an impartial history of the case."

The missionaries were writing at large, and about to send the continuation of their journal, by a Boston ship then in port, which would proceed by the way of Canton. These letters may be expected by the next arrival from that port; but we believe no arrivals are expected for some months.

The close of Mr. Bingham's letter is as follows: we think an excellent spirit appears in the members of the church generally.

"By the Cleopatra's Barge, the Tartar and Lascar, we were happy to receive the communications, supplies, house-frame, &c. which you sent us. Accept our cordial thanks; and have the goodness to tender to the owners, Messrs. Bryant and Sturgis, the grateful acknowledgments of this mission for the very great favor they have so generously bestowed on us."

"Our schools are making desirable progress; the mission still prospers, notwithstanding its afflictions; the family is in health; our Sabbaths are pleasant; and the favor of the people, and the smiles of providence, encouraging."

In a postscript Mr. B. says that the fund for the support of orphan children, raised by subscription at the Islands, amounts to \$600 and that the plan is going on well.

Missionary Herald.

* These gentlemen kindly took the articles above-named, for the use of the missionaries, without freight.

From the Christian Herald.

JEWS IN SOUTH CAROLINA.

Extract of a letter from a gentleman in Charleston, S. C. to the Rev. Mr. Frey.

CHARLESTON, S. C. Sept. 26, 1821.

Rev. and dear sir—The situation of the sons of Abraham, is in some respects interesting, & indicates results favorable to christian efforts. The following is an extract of a letter from a

clergyman, dated Wateree Circuit, S. C. Aug. 8, 1820:

There are two families of Jews in this Circuit whom I have visited several times. Since I last visited them, two of their daughters have been converted to the christian religion.

The following circumstances are worthy of notice. The mother sent them one day to the spring house for milk; a servant happening to be there at the time, the girls gave her the milk to carry to the house, and then retired to the woods to pray. They were not long at prayer before they began to cry aloud for mercy, so that they were heard at the house. The mother of the girls and one of the sisters, hearing the noise came to the place where the children were at prayer. The Lord seemed to touch their hearts also, for they did not oppose them. The father of one of the girls, also hearing the noise, came to the place, and heard the child praying that Christ would have mercy on her and her unbelieving father. This enraged him; as he could not brook the idea that his child should believe Jesus to be the Christ. He picked up a stick to beat her, but as he approached the child, he became so entangled in a grape vine, that it was some time before he extricated himself. The mother of the girls took them to the house, and locked them up in a room, to shelter them from the rage of the father. They were threatened by him, that if they persisted in praying to Christ, he would put them to death. The children replied, "We will pray if you do kill us!" They have since united themselves to the church, and we expect two more to do so the next time of preaching there.

The following encouraging instances have come within my own knowledge, and that of my immediate acquaintances:

During my connexion with a Sabbath school in this city, two female children of Jewish parentage, attended it with the approbation of their mother and with great delight recited lessons from the Old Testament, and heard explanations from their teachers, which directed their attention to the New. Their attendance was continued for a length of time.

On a more recent occasion, three Jewish children have attended two different day schools, in which exercises on religious subjects formed a part of their plan of instruction; and these, though opposed in the first instance by the parents, were permitted to continue to recite exercises on religious subjects through their own solicitation.

At the present time a pious lady of my acquaintance has two Jewish children under her care, who are required to recite lessons from the Bible. She tells me that these two children are very attentive when other scholars recite from the New Testament, and particularly so as to the explanations given by the teachers.

A more encouraging instance is the hopeful conversion of a Jewish female to the christian faith. Her attention was first called up by sickness. In her anxiety about her eternal welfare, she made many inquiries of a mulatto woman, who was in communion with a christian church, and through her means others were introduced to her, better able to point out the way of restoration through the merits of a crucified Redeemer. A clergyman who had conversed with her, informed me some time since, that her's was a case of undoubted conversion; that she was much persecuted by her Jewish acquaintances, but that she remained unmoved. Another of the same family is in a tender state of mind.

THE SHOOTING MATCH.

If we have never adverted on this cruel amusement, it is not because we have considered it either innocent, or honorable, or profitable, or decent; but rather because we had sup-

posed there scarcely existed in New-England so much Vandalism as is necessary to sanction it. We have indeed occasionally seen a collection of idlers, toppers, and other nuisances of society collected, for the purpose of showing their valor in daring to shoot at a Turkey, &c. securely fastened like an Indian's captive with cords and billets; and perhaps, we may have seen a Justice of the Peace, a Town Officer, or County Judge mingling in the crowd for pacific purposes, no doubt, to prevent disorder. &c. but it had not occurred to us till recently, that any man who valued his reputation, or pretended to hold up his head in society, could suffer himself to associate in sports so repulsive to every moral principle—so wounding to every delicate sensibility.

If we have been deceived, however, and if there be an increasing propensity to this vice; if it be countenanced by those whose station and influence in community warrant us to expect better things of them; it will be necessary for the friends of order to bear their united and most unequivocal testimony against it: to forbid, where they have authority, to discourage where they have influence, and to remonstrate wherever they can obtain an ear to hear. Horse racing, cock fighting, turkey-shooting, gouging of eyes, beastly intemperance, profanity, &c. &c. are vices of the same general character: go hand in hand, and persisted in, conduct their votaries to the same infamous end in this life, to the same world of weeping and woe.

[Bost. Rec.]

POLITICAL EVENTS, &c.

RUSSIA AND TURKEY.

It appears by the last documents from Europe that Russia has declined the mediation between England and Austria, to effect a settlement of the differences between that power and Turkey. This we view with satisfaction, in the hope that it is an earnest of a determination on her part to obtain an amelioration of the condition of the oppressed Greeks, who are now under the dominion of the Turks, and to secure the independence of those who have already freed themselves from her power, by negotiation, if possible, or an appeal to the sword.

From the humiliating nature of the concessions which Russia has asserted to be necessary to give her full confidence in the intentions of the Porte, war will be the final resort to decide their disputes.

To this consequence we look in the belief that it will be the means of rescuing from the hands of the barbarians, who have too long possessed it, what, but for them, would be one of the fairest portions of the globe—that it will afford to the modern Greeks an opportunity of retrieving their character from the obliquity which has so long remained upon it—and that that land which was the birth place and the residence of so many philosophers and heroes—the abode of the muses—the land to which the ancient world was indebted for almost all the knowledge which it possessed—for its moral philosophy and its religion—and for all the polished arts—will again be the residence of a free, happy, and an enlightened people.

The present appears to be a proper time to effect this grand object—and no power is so deeply obligated or so capable as Russia to afford them assistance.

The Grecian accounts from the Peloponnesus continue to represent their cause as flourishing. A proclamation issued by Joradachi, a patriot chief, denounces Russia for abandoning the cause of Greece. It is said Prussia secretly aids the cause of the Greeks, in permitting partizans to join their standard. A party is

forming in Dublin to join the Greeks in the Morea.

Ireland.—In many parts of Ireland, the most atrocious murders continue to be committed. Besides Major Going, (for the detection of whose murderers 2000*l.* reward are offered) we have accounts of the murder of Messrs. Sparling, Ives, Fitzgerald, and German all respectable citizens of the county of Limerick. Measures have been taken to bring the perpetrators of these enormities to condign punishment, which cannot fail of success.

It will be gratifying to our readers to find that the financial concerns of the country have improved, and that there is reason to believe that they are likely to continue to do so; as there will be in the Treasury, on the 1st of January next, one million, seven hundred and seventy seven thousand, six hundred and forty eight dollars and fifty-eight cents, and it is expected that the revenue for the three succeeding years, will exceed the amount necessary to defray the ordinary expenses of government.

Del. Gaz.

Slave Trade and Piracy.—On motion of Mr. Sawyer, the committee on the Slave Trade was instructed to report on the expediency of continuing in force the laws of March 3, 1819; and May 15th, 1821, for the further term of two years.

The Rev. Jared Sparks, minister of the First Independent Church of Baltimore, is elected a Chaplain to Congress on the part of the House of Representatives, and the Rev. Mr. Ryland, as Chaplain on the part of the Senate.

CENSUS OF VIRGINIA.

By the official Census of this State, it now contains 1,053,254 persons.—Of these 458,798 are blacks and coloured, and of these 421,854 are slaves!—The increase of slaves during the last ten years, has been 29,336; whereas the increase of whites was only 14,179—not a moiety of the slave increase.—A few years since, Virginia was the first state in the union, in point of population.—It now is the third. Do not these facts read lessons of the baneful effects of negro slavery, in a political as well as a moral point of view, in a commonwealth boasting to be free, and in these days of light, liberty and humanity. [Cent.]

A library for apprentices is about to be established at Baltimore. Sufficient sums have been subscribed to authorize the opening of it.

The Treasurer of the American Bible Society, acknowledges the receipt of \$8357.26 during the month of November.

At a late Court in Alabama, a Mr. Jesse H. Duncan, recovered 3500 dollars of Joseph Lindsay, in an action of slander. Lindsay charged Duncan with hog stealing.

POWER OF CONSCIENCE.

Mr. Peter Mierken of Philadelphia recently lost 20,000 dollars. He soon after received a letter, signed "Tom Find," acknowledging to have found the money, inclosing \$15,000, and reserving the balance for his trouble. The loser then offered \$500 reward, if the balance should be restored; after which \$500 more were thrown into his window; making the loss but \$1000. "How much more honorable to the character and grateful to the feelings of the finder, would it have been, had he carried the whole sum to the owner, with or without the reward. He would then have been marked and accredited as an honest man, and as such would never have wanted a friend among his fellow citizens. Let no man tamper with principles of honor." P. Pap.

CHRISTIAN REPOSITORY.

SATURDAY, December 29, 1821.

THE present sheet of the REPOSITORY, being the last we shall have an opportunity of issuing in 1821, we take the liberty of addressing a few lines to our patrons, by way of Queries, referring the answers to be made by Conscience.—Which of your particular friends have deceased since this time last year; and what improvement have you made of their deaths? How many times have you been brought down to the borders of the grave, and through infinite mercy again raised up?—In such times how many good resolutions did you form, and how have they since been observed? In short, how many mercies temporal and spiritual have you been the recipients of, which were ungratefully received, or since forgotten?

When the foregoing are honestly answered, proceed a little further and ask yourselves the important question, where should my eternal state now be fixed, had the message of death reached me, among the thousands who have fallen its victims the closing year?—If on examination you have reason to fear, that nothing but the brittle thread of life has shielded you from eternal despair, you will surely, if you act the part of a rational being, no longer continue in such an awful state, but flee into the ark of safety ere the flood of God's wrath be poured out upon you. If on the other hand, you have good reason, to say with Paul, that you would have had fought the good fight, then give glory to God, for having hitherto helped you, and determine by his grace to persevere unto the end. While you are all busily engaged settling your temporal concerns at this season—we entreat you not to neglect those of the soul, which is of more value than ten thousand worlds. Adieu, kind patrons—May the coming year find you and I not only diligent and prosperous in business: but what is vastly more important—"fervent in Spirit,"—if removed, in mansions of bliss.

We recommend the speech of Mr. Griscom in this day's Repository to all, especially such christians as refuse to take an active part in Bible societies.

BIBLE CAUSE ADVANCING!

THERE have been recently formed, in Wilmington a Young Man's—Georgetown one composed of males—Dover one of females—Elkton a female society—and in course of the present week, a female society in Wilmington; making the third located here.

APPOINTMENTS.

Rev. Mr. Smaltz, under the direction of the Domestic Missionary Society of Wilmington, expects to preach in Newport, on Friday the 4th of January in the evening. On Saturday the 5th at early candle-light, in Darrah's school-house. On Sabbath the 6th, at 10 o'clock, A. M. in Pencader Church; and at 2 o'clock, P. M. in St. Georges church.

OBITUARY.

[COMMUNICATED.]

DIED at Havana, in the Island of Cuba, on the 19th of November last, in the 20th year of his age, Mr. EDWARD ABBOT, jun'r. eldest son of Capt. E. Abbot of Philadelphia. He left this port (Wilmington,) in October, in the Brig South America, commanded by his father, and shortly after his arrival at their place of destination was attacked by the disease incident to that climate, and expired after an illness of 9 days.

In the death of this promising youth, society has to regret the loss of a young man who bade fair to be one of its brightest ornaments—under the fostering care of a fond father, he left his native home, the society of a tender mother, and affectionate brothers, and launched into a busy world with qualifications eminently fitted for the service of his "fellow man:" possessed of an amiable and enterprising disposition, he was beloved and respected by all who knew him; but alas! the insatiable monster death, is no respecter of persons—the fond arms of a doating father could not shield him from his icy embrace,—all, all must die!—But we fondly and confidently hope that the irreparable loss his afflicted relatives and friends have sustained, is to him eternal gain.

Oh! death, why arm with cruelty thy power!

Why spare the idle weed and nip the flower!

But all must bow beneath thy ruthless sway,

Nor youth, nor virtue, 'scape the awful doom,—

Yet faith exults while nature's powers decay.

And BLEST RELIGION triumphs o'er the tomb.

DIED—On Friday night the 21st Inst. Mrs. MARGARET REYNOLDS, of Christiana Hundred, wife of Richard Reynolds,—she had been long a child of affliction—she was an Israelite indeed.